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A SHEET OF UNION.

OR

CVII PRINCIPLES OF RELIGION,

Wherein

Engliſh Proteſtants

are Agreed.

Phil. 3. 16. *Whereto we have already attained, let us walk by the ſame Rule, let us mind the ſame thing; to the glory of the ſame Lord,* 2 Cor. 8. 19.

LONDON.

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TO THE

READER.

WHat the *Learned and ſweet temper'd* Dean of Canterbury *did in a Sermon lately propoſe to the ſerious conſideration of his Country-men, ſhould be well weighed by all Engliſh Proteſtants*, viz. Ought not the great matters wherein we are agreed, our Union in the Doctrines of Chriſtian Religion, and in all the neceſſary Articles of that Faith which was once delivered to the Saints, in the ſame Sacraments, and in all the ſubſtantial parts of Gods Word, and in the Duties of the Chriſtian Life, to be of greater force to unite us, than difference in doubtful Opinions, and in little Rites and Circumſtances of Worſhip to divide and break us? *Yea doubtleſs. Now that you may have a ſhort view in* one Sheet, *wherein the Generality of Engliſh Proteſtants are* Agreed; *be pleaſed to read the enſuing Principles and Aphoriſms; which are generally received, not only by the* Diſſenters *in ſome Ceremonials, (many many thouſands of them, having been Printed again and again within theſe thirty four years) but alſo are* Aſſented *to, by thoſe who have ſubſcrib'd to the* 39 Articles and Books of Homilies; *as may be evident from a little Book, wherein each of theſe* Main Principles *are atteſted, with parallel matter; from the ſaid* 39 Articles or Homilies, *and explained by Mr.* Thomas Adams. *Indeed the moſt pious and Learned* Archbiſhop Uſher *did moſt certainly value theſe Principles as they were firſt publiſhed in this order: Affirming to ſome Judicious Miniſters, that* they were to be had in eſteem above any, compos'd by any Synod ſince the Apoſtles times. *And therefore herein Engliſh Proteſtants being Agreed,* as Dr. Warmeſtry, *late* Dean of Worceſter, *in his* Expedients for Peace (propoſed to the Council of State 1660.) *adviſeth.* All ſpiritual Tyranny

ſhould be laid aſide, whereby men take upon them to make their judgments or apprehenſions; and too often their Paſſions and Intereſts, the Rule of other mens Conſciences. *And again,* That thoſe things wherein we differ may be compoſed, by an Appeal to thoſe things wherein we are Agreed. *As 'tis moſt plain we are in theſe Principles. Then as hath been lately (as well as formerly) obſerved from* Archbiſhop *Sands.* Concerning Rites and Ceremonies by Political Conſtitution among us; ſome of them are not ſo expedient for this Church NOW, but that in the Church Reformed, and in all this time of the Goſpel, wherein the ſeed of the Scripture hath ſo long been ſown, they may be better diſuſed, by little and little, than more and more urged. *The Doctrines of the Scriptures were the main things urged by our firſt Reformers. Wherefore* Biſhop Jewel *in a Sermon of his to the Univerſity of* Oxford, *in the time of* King Edward the Sixth, *ſaith,* If all the Worſhip of God, all Godlineſs, all Religion, be to be ſought out of the Word of God: if the Inſtitutions of men, have miſerably perverted all things in all times; let us my Brethren, unto whom the Office of Teaching is allotted, conſider how dangerous a thing it is to ſpeak more. *And a little after that excellent Perſon further added;* Let us not be wedded too much to our own wit: Let us not be wedded too much to our Fathers and Forefathers: Let's not unadviſedly think that men are ſo luckily born, that whatſoever they ſay, they cannot erre. When we ſhall be placed before the dreadful Judgment Seat, when all things ſhall burn, and the Angels of God ſhall tremble, to what Fathers, to what Decrees of our Forefathers ſhall we then appeal? We ſhall then have Refuge to Chriſt alone, then ſhall we uſe the Aid and Word of Chriſt alone. Wherefore let us not be of ſo ſecure a mind, in ſo great a matter. Our life, our ſoul, our ſalvation is the thing in hand. *The Principles before us wherein Proteſtants Agree, as founded upon, and found in the Scriptures, have reference to that great end; and if they are not only received, but alſo conſciencionſly practiſed, will be a notable preſervative againſt* Popery.

An

An hundred and seven Principles of Religion, wherein English Protestants are agreed.

CHAP. I.

Of things to be believ'd comprehended in the Apostles Creed, or brief summe of Christian Doctrine which ought to be received.

Principle 1. MAns chief End is to glorifie God, and to enjoy him for ever.

2. The Word of God (which is contained in the Scriptures of the Old and New Testament) is the only Rule to direct us how we may glorifie and enjoy him.

3. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

4. God is a Spirit, Infinite, Eternal, and Unchangeable, in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth.

5. There is but one only, the living and true God.

6. There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

7. The Decrees of God, are his eternal purpoſe, according to the counſel of his own will, whereby for his own glory, he hath fore-ordained whatſoever ſhall come to paſs.

8. God executeth his decrees in the Works of Creation, and Providence.

9. The work of Creation, is Gods making all things of nothing, by the word of his Power, in the ſpace of ſix daies, and all very good.

10. God created Man male and female, after his own Image, in knowledge, righteouſneſs, aud holineſs, with dominion over the Creatures.

11. Gods works of Providence, are his moſt holy, wiſe, and powerful preſerving and governing all his creatures, and all their actions.

12. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the Tree of knowledge of good and evil, upon pain of death.

13. Our firſt Parents being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God.

14. Sin is any want of conformity unto, or tranſgreſſion of the Law of God.

15. The ſin whereby our firſt Parents fell from the eſtate wherein they were created, was their eating the forbidden fruit.

16. The Covenant being made with *Adam* not only for himſelf, but for his Poſterity, all Man-kind deſcending from him by ordinary generation, ſinned in him, and fell with him in his firſt tranſgreſſion.

17. The fall brought Man-kind into an eſtate of ſin and miſery.

18. The ſinfulneſs of that eſtate whereinto man fell, conſiſts in the guilt of *Adams* firſt ſin, the want of Original Righteouſneſs, and the corruption of his whole nature, which is commonly called Original ſin, together with all actual tranſgreſſions, which proceed from it.

19. All Man-kind by their fall, loſt communion with God, are under his wrath and curſe, and ſo made liable to all miſeries in this life, to death it ſelf, and to the pains of hell for ever.

20. God having out of his meer good pleaſure, from all eternity, elected ſome to everlaſting life, did enter into a Covenant

Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer.

21. The only Redeemer of Gods Elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be God and man, in two distinct natures, and one person for ever.

22. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, and born of her, and yet without sin.

23. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation.

24. Christ executeh the Office of a Prophet in revealing to us, by his Word, and Spirit, the will of God for our Salvation.

25. Christ executeth the Office of a Priest in his once offering up of himself a sacrifice to satisfie Divine Justice, and reconcile us to God, and in making continual Intercession for us.

26. Christ executeth the office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies.

27. Christs humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the miseries of this life, the wrath of God, and the cursed death of the Cross, in being buried, and continued under the power of death for a time.

28. Christs Exaltation consisteth in his rising again from the dead on the third day, in ascending up into Heaven, and sitting at the right hand of God the Father, and in coming to judge the world at the last day.

29. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us, by the holy Spirit.

30. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us: and thereby uniting us to Christ in our Effectual Calling.

31. Effectual Calling, is the work of Gods Spirit, whereby convincing us of our sin and misery, enlightning our minds in the knowledg of Christ, and renewing our wills, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

7. The Decrees of God, are his eternal purpose, according to the counsel of his own will, whereby for his own glory, he hath fore-ordained whatsoever shall come to pass.

8. God executeth his decrees in the Works of Creation, and Providence.

9. The work of Creation, is Gods making all things of nothing, by the word of his Power, in the space of six daies, and all very good.

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11. Gods works of Providence, are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

12. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the Tree of knowledge of good and evil, upon pain of death.

13. Our first Parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

14. Sin is any want of conformity unto, or transgression of the Law of God.

15. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit.

16. The Covenant being made with *Adam* not only for himself, but for his Posterity, all Man-kind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

17. The fall brought Man-kind into an estate of sin and misery.

18. The sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of Original Righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all actual transgressions, which proceed from it.

19. All Man-kind by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever.

20. God having out of his meer good pleasure, from all eternity, elected some to everlasting life, did enter into a Covenant

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29. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us, by the holy Spirit.

30. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us: and thereby uniting us to Christ in our Effectual Calling.

31. Effectual Calling, is the work of Gods Spirit, whereby convincing us of our sin and misery, enlightning our minds in the knowledg of Christ, and renewing our wills, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

 32. They

32. They that are effectually called, do in this life partake of Juſtification, Adoption, Sanctification, and the ſeveral benefits which in this life do either accompany, or flow from them.

33. Juſtification is an Act of Gods Free-grace, wherein he pardoneth all our ſins, and accepteth us as righteous in his ſight, only for the righteouſneſs of Chriſt imputed to us, and received by faith alone.

34. Adoption is an Act of Gods Free-grace, whereby we are received into the number, and have right to all the priviledges of the Sons of God.

35. Sanctification is the work of Gods free-grace, whereby we are renewed in the whole man, after the Image of God, and are enabled more and more to dye unto ſin, and live unto righteouſneſs.

36. The benefits which in this life do accompany or flow from Juſtification, Adoption, and Sanctification, are aſſurance of Gods love, peace of conſcience, joy in the Holy Ghoſt, increaſe of grace, and perſeverance therein unto the end.

37. The Souls of Believers are at their death made perfect in holineſs, and do immediately paſs into Glory, and their bodies being ſtill united to Chriſt, do reſt in their Graves till the Reſurrection.

38. At the Reſurrection, Believers being raiſed up in Glory, ſhall be openly acknowledged and acquitted in the day of Judgment, and made perfectly bleſſed in full enjoying of God to all Eternity.

CHAP.

CHAP. II.

Of things to be done in the Ten Commandments.

Principle 39. THe duty which God requireth of man, is obedience to his revealed Will.

40. The rule which God at firſt revealed to man for his obedience was the Moral Law.

41. The Moral Law is ſummarily comprehended in the Ten Commandments.

42. The ſum of the Ten Commandments, is to love the Lord our God with all our heart, with all our mind, and our Neighbour as our ſelves.

43. The Preface to the Ten Commandments is in theſe words, *I am the Lord thy God which brought thee out of the Land of* Egypt, *out of the Houſe of bondage.*

44. The Preface to the Ten Commandments teacheth us, That becauſe God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments.

45. The firſt Commandment, is, *Thou ſhalt have no other Gods but me.*

46. The firſt Commandment requireth us to know, and and acknowledge God to be the only true God, and our God, and to worſhip and glorifie him accordingly.

47. The firſt Commandment forbiddeth the denying, or not worſhiping and glorifying the true God as God, and our God, and the giving that worſhip and glory to any other, which is due to him alone.

48. Theſe words [*Before me*] in the firſt Commandment, teach, that God who ſeeth all things, taketh notice and is much diſpleaſed with the ſin of having any other God.

49. The ſecond Commandment, is, *Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneth, or that is in the Waters under the Earth; thou ſhalt not bow down thy ſelf to them nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquities of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me, and ſhew mercy unto thouſands of them that love me, and keep my Commandments.*

50. The

50. The ſecond Commandment requireth the receiving, obſerving, and keeping pure and entire all ſuch Religious Worſhip and Ordinances, as God hath appointed in his Word.

51. The ſecond Commandment forbiddeth the worſhiping of God by Images, or any other way not appointed in his Word.

52. The reaſons annexed to the ſecond Commandment, are Gods Sovereignty over us, his propriety in us, and the zeal he hath to his own Worſhip.

53. The third Commandment is, *Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.*

54. The third Commandment requireth the holy and reverent uſe of Gods Name, Titles, Attributes, Ordinances, Word and Works.

55. The third Commandment forbiddeth all prophaning, or abuſing any thing whereby God maketh himſelf known.

56. The reaſon annexed to the third Commandment is, that however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgments.

57. *The fourth Commandment is,* [Remember the Sabbath-day to keep it holy. Six daies ſhalt thou labour, and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor the ſtranger that is within thy gate. For in ſix daies the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath-day, and hallowed it.

58. The fourth Commandment requireth the keeping holy to God ſuch ſet-times as he hath appointed in his Word, expreſly one whole day in ſeven, to be a holy Sabbath to himſelf.

59 From the beginning of the World to the Reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath, and the firſt day of the week ever ſince to continue to the end of the World, which is the Chriſtian Sabbath.

60. The Sabbath is to be ſanctified by an holy reſting all that day, even from ſuch worldly employments, and recreations

ations as are lawful on other daies, and ſpending the whole time in the publick and private exerciſes of Gods Worſhip, except ſo much as is to be taken up in the works of neceſſity and mercy.

61. The fourth Commandment forbiddeth the omiſſion or careleſs performance of the Duties required, and the prophaning the day by idleneſs, or doing that which is in it ſelf ſinful, or by unneceſſary thoughts, words, or works, about worldly employments or recreations.

62. The reaſons annexed to the fourth Commandment are, Gods allowing us ſix daies of the Week for our own employments, his challenging a ſpecial propriety in the ſeventh, his own example, and his bleſſing the Sabbath day.

63. The fifth Commandment is, [*Honour thy Father, and thy Mother, that thy daies may be long in the Land which the Lord thy God giveth thee.*]

64. The fifth Commandment requireth the preſerving the honour, and performing the duties belonging to every one in their ſeveral places and relations, as Superiours, Inferiours, or Equals.

65. The fifth Commandment forbiddeth the neglecting or doing any thing againſt the honour and duty which belongeth to every one in their ſeveral places and relations.

66. The reaſon annexed to the fifth Commandment is, a promiſe of long life and proſperity (as far as it ſhall ſerve for Gods glory and their own good) to all ſuch as keep this Commandment.

67. The ſixth Commandment is, [*Thou ſhalt not kill.*]

68. The ſixth Commandment requireth all lawful endeavours to preſerve our own life, and the life of others.

69. The ſixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjuſtly, and whatſoever tendeth thereunto.

70. The ſeventh Commandment is, [*Thou ſhalt not commit Adultery.*]

71. The ſeventh Commandment requireth the preſervation of our own, and our neighbours chaſtity, in heart ſpeech, and behaviour.

72. The ſeventh Commandment forbiddeſt all unchaſt thoughts, words, and actions.

73. The eighth Commandment is, [*Thou ſhalt not ſteal.*

74. The

74. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves, and others.

75. The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own, or our neighbours wealth and outward state.

76. The ninth Commandment is, [*Thou shalt not bear false witness against thy neighbour.*

77. The ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbours good name, especially in witness-bearing.

78. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbours good name.

79. *The tenth Commandment is,* [Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife nor his man-servant, nor his maid-servant, nor his oxe, nor his ass, nor any thing that is thy neighbours.

80. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit towards our neighbour, and all that is his.

81. The tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

82. No meer man since the Fall is able in this life perfectly to keep the Commandments of God, but daily doth break them in thought, word and deed.

83. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others.

84. Every sin deserveth Gods wrath and curse, both in this life, and that which is to come.

CHAP.

Chap. III.

Of things to be Practis'd according to the Goſpel: or the Ordinances of the Goſpel, particularly of the two Sacraments.

Principle 85. TO eſcape the wrath and curſe of God due to us for ſin, God requireth of us Faith in Jeſus Chriſt, repentance unto life, with the diligent uſe of all outward means whereby Chriſt communicateth to us the benefits of Redemption.

86. Faith in Jeſus Chriſt is a ſaving grace, whereby we receive, and reſt upon him alone for Salvation, as he is offered to us in the Goſpel.

87. Repentance unto life is a ſaving grace, whereby a ſinner out of a true ſenſe of ſin, and apprehenſion of the mercy of God in Chriſt, doth with grief and hatred of his ſin, turn from it unto God with full purpoſe of, and indeavours after new obedience.

88. The outward and ordinary means whereby Chriſt communicateth to us the benefits of Redemption, are his Ordinances, eſpecially the Word, Sacraments, and Prayer, all which are made effectual to the Elect for Salvation.

89. The Spirit of God maketh the reading, but eſpecially the preaching of the word, an effectual means of convincing and converting ſinners, and of building them up in holineſs and comfort through Faith unto Salvation.

90. That the word may become effectual to ſalvation, we muſt attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practiſe it in our lives.

91. The Sacraments become effectual means of Salvation, not from any vertue in them, or in him that doth adminiſter them, but only by the bleſſing of Chriſt, and the working of the Spirit in them that by Faith receive them.

92. A Sacrament is an holy Ordinance inſtituted by Chriſt, wherein by ſenſible ſigns, Chriſt, and the benefits of the new Covenant are repreſented, ſealed and applyed to believers.

93. The

93. The Sacraments of the New Teſtament are, Baptiſm, and the Lords Supper.

94. Baptiſm is a Sacrament, wherein the waſhing with water in the name of the Father, and of the Son, and of the Holy Ghoſt, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords.

95. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience unto him, but the Infants of ſuch as are members of the viſible Church are to be baptized.

96. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Gods appointment, his death is ſhewed forth, and the worthy Receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their ſpiritual nouriſhment and growth in grace.

97. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves of their knowledge to diſcern the Lords Body, of their faith to feed upon him, of their repentance, love, and new obedience, leſt coming unworthily, they eat and drink judgement to themſelves.

CHAP.

Chap. IIII.

Of things to be pray'd for in the Lords Prayer.

Principle 98. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies.

99. The whole Word of God is of use to direct us in Prayer; but the special Rule of direction, is that form of Prayer which Christ taught his Disciples, commonly called the Lords Prayer.

100. The Preface of the Lords Prayer, which is, [*Our Father which art in Heaven*;] teacheth us to draw near to God with holy reverence, and confidence, as children to a Father, able ready to help us, and that we should pray with and for others.

101. In the first Petition, which is, [*Hallowed be thy Name*] We pray, that God would enable us and others to glorifie him in all that whereby he makes himself known, that he would dispose all things to his own glory.

102. In the second Petition, which is, [*Thy Kingdom come*;] We pray that Satans Kingdom may be destroyed, that the Kingdom of Grace may be advanced, our selves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened.

103. In the third Petition, which is, [*Thy will be done on Earth as it is in Heaven*; We pray, that God by his Grace would make us able and willing to know, obey, and submit to his will in all things, as the Angels do in Heaven.

104. In the fourth Petition, which is, [*Give us this day our daily bread*;] We pray that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessings with them.

105. In the fifth Petition, which is, [*And forgive us our debts, as we forgive our debtors*;] We pray, that God for Christs sake would freely pardon all our sins, which we are the

the rather encouraged to ask, becauſe by his Grace we enabled from the heart to forgive others.

106. In the ſixth Petition, which is, [*And lead us not i temptation, but deliver us from evil,*] We pray, that God wo either keep us from being tempted to ſin, or ſupport and d ver us when we are tempted.

107. The Concluſion of the Lords Prayer, which is, [*thine is the Kingdom, and the power, and the glory, for ever,* men; teacheth us, to take our encouragement in prayer fr God only, and in our prayers to praiſe him, aſcribing Ki dom, power and glory to him, and in teſtimony of our ſire and aſſurance to be heard, we ſay, *Amen.*

FINIS.

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